

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 10, 1836.

LETTER FROM THE EDITOR.

New York, Dec. 2d, 1836.

MR. STEPHEN COOKE:

Dear Sir,—Permit me through you to inform the readers of the Intelligencer, that my labors and responsibilities, as Editor, closed with the last number of the paper. Of the arrangements contemplated by you at the beginning of the coming year, you will, of course, inform your patrons in your own time and way.

Permit me in this brief note to say to such of my personal friends, among the readers of the Intelligencer, as may feel interested to know, that my connection with the paper has thus suddenly terminated on account of ill health, which makes it needful to seek a milder climate during the winter. I hope, too, the state of my health, especially for the last two or three months, may be regarded as some apology for the imperfect manner in which my labors have been performed.

Allow me, sir, the favor of the present opportunity to express my grateful acknowledgments to my Physicians

for their gratuitous, kind attentions and services, during this protracted illness: and to my friends generally in New Haven and vicinity, through whose liberality I have been induced so use these expensive, and otherwise impracticable means for my recovery.

By the advice of my Physicians and friends, Mrs. R. accompanies me. We have engaged passage from this port, in the brig Georgia, for Savannah, expecting to go on board on Monday next. In the meantime we are kindly taken care of at the hospitable mansion of our kind friend, H. W. Warner Esq.

Why the Lord has disposed so many to favor us we cannot tell. We do, however, see his hand in it all; and we feel disposed to commit ourselves to Him without anxiety for the future.

Yours, very affectionately,
JUDSON A. ROOT.

THIRD LETTER TO THE REV. S. S. JOCELYN, Of the Executive Committee of the American Anti-Slavery Society.

DEAR SIR,—Happy is he who perfectly understands all the scope and bearings of his own principles, and who is able clearly and accurately to state those principles. *Felix qui potuit rerum cognoscere causas.* That happiness cannot be predicated of one man in a thousand, among politicians, or theologians, or moralists. Pardon me for adding that, after all you have written, I do not think it can be predicated of you, without some limitation.

You concede, in your last letter, if I understand you, that the property of the Southern States ought not to be taken—either by legislation or by any other compulsory process—out of the hands of those who have acquired it under the existing laws. If you will abide by this—if you will carefully urge this, when you speak of restitution to the slave,—if you will make all your statements correspond with this, I shall be satisfied.

In my first letter to you, I ventured to define a certain "system of disorganizing principles and reckless agitation," which I believe to be characteristic of the Anti Slavery Society and of its active partizans. If in so doing I had stated any thing incorrectly, you might have said so, with perfect propriety and courtesy. You might have denied peremptorily each particular in which you conceived my statement to be incorrect; and there would have been in all that, no insinuation against my motives or my personal character. But instead of specifying any incorrectness in my statement, you threw out the intimation that those who knew me and my "position," and my habits of speaking and writing, would not believe me. In your last letter, you still neglect to specify anything in which my statement is incorrect; and repeating the intimation about my "unfortunate mode of writing, so far as the ends of sober fact are concerned," you justify it by showing that when I have to do with the "erroneous" statements of an opponent, I call them "erroneous" and specify the error.

Now in regard to the "system of disorganizing principles and reckless agitation," which in my first letter I attempted to define, I beg you to say in what particulars, my statement is erroneous. And to prevent mistake, I propose the following questions.

1. Is it not a principle of the Anti-Slavery party, that "all the laws by which slavery is recognized and upheld, are, in the sight of God, null and void?"

2. Is it not a principle of the Anti-Slavery party, "that the degraded and barbarous black population of the South, ought to be 'immediately enfranchised,' without regard to probable or certain consequences, and without inquiry concerning their fitness to partake in the responsibilities of equal citizenship in the republic?"

3. Is it not a principle of the Anti-Slavery party, that "every man who sustains the relation of a master of slaves is to be instantly excluded from the gospel ministry, and from the communion of Christians, without inquiring how he came into that relation, or how he is performing its duties?"

4. Is it not a principle of the Anti-Slavery party, "that the proprietorship of the soil throughout the whole slave holding region, belongs in equity to the slaves?"

These are the disorganizing principles which I ascribed to the Anti-Slavery agitators. In the same connection, I attempted to describe the exceptionable proceedings which make up what I call a 'system of reckless agitation.' And here I ask you again to be explicit in your answer. You talk of "sweeping misrepresentations." Please to tell me exactly what the misrepresentations are.

5. Is it a misrepresentation to say of the Anti-slavery agitators, that they "attempt to put down prejudice by defiance and irritation?"

6. Is it a misrepresentation to say that they "attempt to excite the colored people, by continually telling them of their injuries and their rights?"

7. Is it a misrepresentation to say, that they "attempt to coerce every benevolent association, and every literary or theological institution, into some sort of auxiliary relation to the Anti-Slavery Society?"

8. Is it a misrepresentation to say, that they "attempt to stir up pupils to contend with their instructors and to denounce them?"

9. Is it a misrepresentation to say, that they "attempt to make the people of New England believe that their ministers are in favor of slavery?"

10. Is it a misrepresentation to say, that they "attempt to thrust some itinerant lecturer into every parish, and into every pulpit, in violation of ecclesiastical order, and in contempt of the feelings of pastor and people, wherever a factious minority can be found to demand his admission, and to enforce the demand with threats of displeasure and secession?"

In summing up my description of your system of agitation, I spoke of it as a "policy which seems to proceed on the idea that to abhor and execrate slave holders is the chief end of man, and which seems to regard every interest in the church and in the commonwealth, as of no more weight than a feather, in comparison with the great object of getting subscribers to the Anti-Slavery Constitution." The pleasantness of this language seems to be entirely lost upon you; and if I had seriously charged you with believing that the chief end of man is to uphold the Anti-Slavery Society, you could hardly have taken me up more seriously. As you have taken up the matter in this serious way, permit me, in the same seriousness, to ask one question more.

11. If the Anti-Slavery men should actually adopt the belief, that to abhor and execrate slave-holders is the chief end of man, and that every other interest, ecclesi-

astical or civil, is entirely unimportant, when compared with the interest of the Anti-Slavery Society; in what respect, and to what extent, would they have occasion to change the policy which they are at this moment pursuing?

I will not attempt to foretell,—I will not even conjecture, what answers you will give to these questions. My desire is that you may take occasion, in answering my questions, to give that full and authentic exhibition of the doctrines and proceedings of the Anti-Slavery men in the particulars referred to, which on account of your official relations to the cause, you are especially competent to give. Perhaps I have misunderstood your principles. Perhaps I have been misinformed as to your proceedings. If so, I trust I am enough of a man to be willing to be set right. The principles and the policy in question must have been canvassed in the Convention of Anti-Slavery agents and editors lately held at New York, and perhaps not yet dissolved. What has been there resolved upon you know. If the agents have been instructed to disown, or to pass over in silence, any one or more of the principles above mentioned—if they have been instructed to preach, that the prejudice against the people of color is to be overcome chiefly by the progress of the colored people themselves, by their becoming, as a body, more intelligent, more industrious, more thrifty and frugal—if they have been instructed to excite the free people of color by showing them their actual advantages and blessings, and the benefits which are attainable by diligence, enterprise, and self-control on their part—if they have been instructed to say nothing about the price of blood in the treasuries of our Missionary, Bible, and Tract Societies, and the wickedness of receiving contributions from the South to aid in converting the world—if they have been instructed not to "agitate" among the pupils of academies, colleges, and theological seminaries, contrary to the known wishes of the teachers—if they have been instructed not to denounce as friends of slavery all those ministers who follow not with the Anti-Slavery Society—if they have been charged to be strictly observant of ecclesiastical order, and not to attempt the work of agitation in any evangelical congregation, contrary to the judgment of the pastor or of the majority of the church—if they have been distinctly charged not to forget, in their ardor, that there are other interests to be respected, besides those of the Anti-Slavery Society—you must know all about it, and your testimony to such facts will be received with great deference, and with great joy.

Respectfully, yours,

LEONARD BACON.

New-Haven, 2 Dec. 1836.

PANINI ON THE ARTICLE.

Prepared for the Intelligencer.

§ 1. The article, so called, is a subordinate and less important part of speech. This appears from various considerations.

[1.] The analysis of our thoughts in order to discover the necessary kinds of words or parts of speech, does not exhibit any such want. This is evident from the ingenious analysis by Schmitthenner, as well as from that by Vater. As these analyses make known parts of speech both of primary and secondary importance, the article cannot rank higher than tertiary.

[2.] The idea expressed by either article is capable of being expressed without it.

[3.] Some languages have no article, as the Sanscrit, Latin, and Polish. Some have only the definite article, as the Arabic, Hebrew, and Greek. Others express the definite article by the termination of the noun, as the Aramean (Chaldaic and Syriac,) Basque, Albanese, Swedish, and Danish. The Persian expresses the indefinite article in the same way.

By this, however, is not meant that the article is not highly useful, nor that the idea expressed by it is not necessary in the structure of language; but only that the article is not necessary as a separate or distinct word, and of course as a part of speech.

§ 2. The article both definite and indefinite, is of later origin. The Indo-European languages present the following facts.

[1.] The Sanscrit, to which we look for the earliest forms of language, has no article.

[2.] The Persian has no definite article. It expresses the indefinite by the termination *i* annexed to the noun; as, *gul*, rose, *guli*, a rose.

[3.] As to the Shemitish languages, the Chaldaic and Syriac express the definite article by the termination *a* annexed to the noun. The Arabic expresses it by *al* prefixed to the noun, as in *alcoran*; and the Hebrew by the cognate form *hal*. This prefix was originally a demonstrative pronoun, probably used detached from the noun, and radically connected with Lat. *ille*.

These languages, properly speaking, have no indefinite article. Yet there is evidently, in the decline of Shemitism, a tendency to employ the numeral for one for this purpose. Compare 1 K. 30: 13 *there came a* (Heb. *chad*, one,) *prophet*. Dan. 8: 3 *there stood a* (Heb. *chad*, one,) *ram*. Dan. 2: 31 *behold a* (Chald. *had*, one) *great image*. So frequently Syr. *had*, and modern Arab. *ahad*.

[4.] The Greek has a definite article δ , η , $\epsilon\acute{o}$, which the more ancient writers, as Homer constantly and Herodotus occasionally, employed as a demonstrative pronoun. The neuter gender, and the oblique cases, have, moreover, the initial lingual *t*, which connects it with the demonstrative in the other Indo-European languages.

The Greek has, properly speaking, no indefinite article; yet in the Hebraistic Greek of the New Testament, there is evidently a tendency to employ the numeral, $\epsilon\iota\varsigma$, $\mu\iota\alpha$, $\epsilon\nu$, one, for this purpose. Compare John 6: 9 *there is a* (Gr. $\epsilon\nu$, one,) *lad here*.

[5.] The Latin has neither definite nor indefinite article.

But from the Latin demonstrative pronoun *ille*, there have been formed in the modern languages a pronoun of the third person and a definite article, as in the following table.

	Pron. of 3d pers.	Def. Art.
Provenc.	<i>il</i> , <i>el</i> , m. <i>ella</i> , f.	<i>el</i> , <i>lo</i> , m. <i>ill</i> , <i>la</i> , f.
Ital.	<i>egli</i> , m. <i>ella</i> , f.	<i>il</i> , <i>lo</i> , m. <i>la</i> , f.
Span.	<i>el</i> , m. <i>ella</i> , f. <i>ello</i> , n.	<i>el</i> , m. <i>la</i> , f. <i>lo</i> , n.
Port.	<i>elle</i> , m. <i>ella</i> , f.	<i>o</i> , m. <i>a</i> , f.
French	<i>il</i> , m. <i>elle</i> , f.	<i>le</i> , m. <i>la</i> , f.

In the same languages, except perhaps in the Provençal, derivatives from the Latin numeral *unus*, (one,) are employed both as a numeral and as an indefinite article.

Provenc.	<i>uns</i> , <i>us</i> .
Ital.	<i>uno</i> , m. <i>una</i> , f.
Span.	<i>uno</i> , m. <i>una</i> , f.
Port.	<i>hum</i> , m. <i>huma</i> , f.
French	<i>un</i> , m. <i>une</i> , f.

The ancient classics present us a few instances, as anomalies, where *unus* has the force of an indefinite article.

Quis est is homo? *unus* ne amator?

Hic est *unus* servus violentissimus. (Plaut.)

Sicut *unus* pater-familias. (Cic.)

Fortē *unam* aspicio adolescentulam. (Terent.)

But usually the same idea was conveyed in some other way, as in the following passage from Cicero against Piso:

Nam, tu cum quaestor es factus, etiam qui te numquam viderant, tamen illum honorem nomini mandabant tuo. Aedilis es factus. Piso (Eng. a Piso,) est a populo Romano factus, non iste Piso.

[6.] The Polish has no article; but the South Wendish has a definite article *den*, *ten*, which was originally a pronoun demonstrative.

[7.] In the Teutonic dialects there is a definite article, either exactly agreeing with, or slightly altered from the demonstrative pronoun, as in the following table.

Meso-goth.	<i>sa</i> , m. <i>so</i> , f. <i>thata</i> , n.
Old-Germ.	<i>der</i> , m. <i>diu</i> , f. <i>daz</i> , n.
Anglo-Sax.	<i>se</i> , m. <i>seo</i> , f. <i>that</i> , n.
Iceland.	<i>sa</i> , m. <i>su</i> , f. <i>that</i> , n.
Germ.	<i>der</i> , m. <i>die</i> , f. <i>das</i> , n.
Swed.	<i>d-n</i> , c. <i>det</i> , n.
Dan.	<i>den</i> , c. <i>det</i> , n.
Dutch	<i>die</i> , c. <i>dat</i> , n. pron. <i>de</i> , c. <i>het</i> , n. art.
Eng.	<i>that</i> , pron. <i>the</i> , art.

In most of these dialects there is an indefinite article, either exactly agreeing with, or slightly altered from the numeral for one, as in the following table.

Anglo-Sax.	<i>an</i> , <i>ane</i> .
Germ.	<i>ein</i> , m. <i>eine</i> , f. <i>ein</i> , n.
Swed.	<i>en</i> , c. <i>et</i> , n.
Dan.	<i>een</i> , c. <i>eet</i> , n. num. <i>en</i> c. <i>et</i> , n. article.
Dutch	<i>een</i> , m. <i>eene</i> , f. <i>een</i> , n.
Eng.	<i>one</i> , numeral; <i>an</i> , <i>a</i> , article.

[8.] In the Celtic languages the articles are as follows.

	Def. Art.	Indef. Art.
Irish	<i>an</i> ,	wanting.
Welsh	<i>y</i> , <i>yr</i> ,	wanting.
Cornish	<i>an</i> , <i>han</i> , <i>yn</i> ,	<i>a</i> , <i>y</i> , <i>un</i> .
Armor.	<i>an</i> , <i>ar</i> ,	<i>un</i> , <i>ur</i> ,

The definite article is of uncertain origin. The indefinite is connected with Lat. *unus*.

[9.] The Basque expresses the definite article by the termination *a* or *ac* annexed to the noun; as, *guizon-a* or *guizon-ac*, the man. The Albanese expresses the same by the termination *a*, *e*, or *u*. The Albanese expresses the indefinite article by the numeral *vis*, (probably from Gr. $\epsilon\iota\varsigma$, $\epsilon\nu\theta\varsigma$.)

[10.] To this it may be added that the Chinese use their numeral *i* (one) as an indefinite article.

In short, the philologist could hardly wish for a fuller view of the genesis of any part of speech. The parentage of the article is perfectly known. It has grown up, as it were, before his eyes. Its whole history is within the memory of man.

It is observable, that we find no nation possessing the article, ever to have lost it. This shows its great utility.

§ 3. From the foregoing statement it appears, that in the Indo-European languages there have been three formations of the definite article; viz.

[1.] That with the demonstrative *l*, in Arabic, Hebrew, and the Latin languages.

[2.] That with the demonstrative *t* or *d*, in Greek and the Teutonic languages.

[3.] That of the Celtic languages, whose origin is less understood.

Also two formations of the indefinite article; viz.

[1.] That of the Shemitish, in *had* or *ahad*.

[2.] Another common to the Greek, Albanese, Latin, Teutonic and Celtic languages.

§ 4. We can now state what the article is.

The definite article, phonologically considered, is a feeble (unaccented) enunciation of the demonstrative pronoun to enable the stress or force to fall on the following noun. In illustration of this physical point, I observe

[1.] That in Arabic and Hebrew it is a prefix, the loss of the accented force which it had as a demonstrative and separate word, having caused it to unite with the noun.

[2.] That the Greek δ , η , $\epsilon\acute{o}$, has, owing to its unaccented force, a tendency to unite with the following noun, as is shown by its frequent elision. Thus $\epsilon\acute{\alpha}\lambda\lambda\alpha$ for $\epsilon\acute{\alpha}\delta\lambda\lambda\alpha$.

[3.] That in the modern Latin languages, the definite article is evidently an abridged form of the demonstrative, and shows a strong tendency to elision and union with the following noun.

[4.] That in the Teutonic languages the definite article is either an abridged form of the demonstrative, as in Dutch and English, or differs from the same in the loss of the accent, as in German.

[5.] That in the Celtic languages, the definite article shows also a tendency to elision.

The indefinite article, phonologically considered, is a feeble (unaccented) enunciation of the numeral for *one* to enable the stress or force to fall on the following noun. The mode of proof is the same here as with regard to the definite article.

[1.] The German indefinite article wants the accent which the numeral possesses.

[2.] In Danish and English the form of the indefinite article is more abridged than the numeral. See the table above.

[3.] In English, and probably in other languages, a less suspension of voice is allowable between the article and noun, than between any other two words in juxtaposition.

§ 5. Having ascertained the origin and phonological character of these small, but useful, words, we easily learn their logical force or significance. The law of their birth determines the condition of their existence.

The definite article is an unemphatic demonstrative. It is employed to demonstrate or point out something, as known in some measure to the hearer, although not made prominent by emphasis or contrast. Thus if I say, *a wolf met a lamb in a forest*, I may begin a new sentence with *the*, and refer to either *the wolf*, or *the lamb*, or *the forest*, or any associated idea, as *the owner*, *the trees*, etc. If I say, *a wolf met another wolf*, then, in referring to *wolf*, I must use a common demonstrative, because of the contrast. If I say, *this poet*, I distinguish the person spoken of from some other poet. But if I say, *the poet*, I distinguish him from one who is not a poet.

The indefinite article is the unemphatic numeral for *one*. It is employed to denote unity, when not emphatic, or contra-distinguished from more or less. The numeral is used where there is such emphasis or contrast. Take this proposition, *Can one man draw this weight?* The answer is, No, but two may. *Can a man draw this weight?* The answer is, No, but a horse may. Also, *there is one God*, i. e. there is no other. *There is a God*, i. e. such a being exists.

§ 6. We can now see the reason, why the article, both definite and indefinite, always has a substantive joined with it. If the demonstrative pronoun, (*this*, *that*), frequently, and the numeral (*one*) generally, have a substantive, although the object to which they refer is emphatic or in contrast, much more is such noun wanted, when there is no emphasis or contrast. This is undoubtedly what Middleton, in his *Doctrine of the Greek Article*, means by its obscure and anticipative reference. The substantive annexed to the article, may be considered, in the light of general grammar, as a noun in apposition, as in the case of the other demonstratives; as, *I John, this Peter*. In relation to the indefinite article, we expect a substantive of course, as the numeral from which it is derived has one.

§ 7. The article, being derived from the demonstrative pronoun and the numeral, has submitted to inflection in the several languages in about the same degree as those words respectively. Hence incidentally, as it were, in some languages, it marks the case or gender which might otherwise be ambiguous; and in technical grammars a very good use is made of it for this purpose.

§ 8. Sometimes the substantive to which the definite article belongs, has an adjective or some equivalent joined with it. Where the adjective precedes the substantive, one article precedes both. Where the substantive pre-

cedes the adjective, there the usage varies. Some languages employ only *one* article; but in Hebrew and Greek the article is repeated before the adjective. This repetition of the article is merely a mechanical contrivance, like the repetition of the conjunction *et-et*, (*both—and*) in Latin. In analyzing such cases we must consider the article as one, and as affecting the complex idea made up of the substantive and adjective. From not attending to this circumstance, Rost and others have given to the article a strange power of marking the special attribute. This they have been led to do, because in such instances, the first article, i. e. the article before the noun, is sometimes omitted; especially if the noun is a proper name, or if for any other reason it can dispense with its article.

§ 9. The definite article, both singular and plural, is often used before words denoting a genus, without restricting them to any specific individual or individuals of the genus. This is frequently the case in Hebrew; Deut. 28: 29 as *the blind gropeth in darkness*; where the noun is singular. Deut. 14: 26 and thou shalt expend the money for *the oxen*, and for *the sheep*, and for *the wine*, and for *the strong drink*; where the nouns are used collectively. This is the case in Greek, Luke 10: 7 *ἐργάτης*, *the laborer*. Mat. 8: 20 *αἱ ἀλώπεκες*, *the foxes*. So *οἱ ἀετοί* for *eagles* generally, *οἱ ἄνθρωποι* for *men* generally. This is the case in French; as *l'homme est mortel*; *les hommes sont mortels*, both implying that all men are mortal. This is also the case in English although to a less extent; as, *the horse is a noble animal*, *the blind gropeth in darkness*, *when the fig-tree putteth forth her fruit*. So in the numerous cases in Hebrew, Greek, and French, where the article is used before an abstract noun.

The indefinite article is also used before words denoting the genus; as, *a horse is a noble animal*, *it is a happiness to be a king*, *whosoever shall kill a man*.

§ 10. Having taken this general view of the article, we are prepared to consider its usage in cases where different languages vary. This is far, however, from being lawless.

(1.) In Hebrew the definite article is used before the vocative case. The person or thing addressed is of course known, and capable of being pointed out by a demonstrative. This Hebrew usage is the more remarkable, as in French poetry the article is often omitted before the vocative, when it would otherwise be employed.

(2.) In Hebrew again, the definite article is used after the particle of comparison. The object from which the comparison is drawn must of course be known, and capable of being pointed out.

(3.) In Hebrew, Greek, and French, the definite article is used before abstract nouns. The quality denoted by the abstract noun is of course supposed to be known, and capable of being pointed out. The German and English languages omit the article in such cases.

(4.) In Greek, the definite article is used before proper names, as known of course.

(5.) The definite article is used in cases where we may suppose a noun understood; as, Fr. *le Tasse*; Ital. *il Tasso*, i. e. the (poet) Tasso; Eng. *the Jane*, i. e. the (ship) Jane; Gr. *το ἀλφά*, i. e. the (letter) alpha.

(6.) In English the indefinite article is used, where the Dutch use the definite; as, *three shillings a pound*.

§ 11. Such are the conclusions at which we arrive by paying a proper regard (1.) to the source of the article; (2.) to the mode of its formation, as mere sound; and (3.) to the identity of its origin in the various Indo-European languages. That those who have written most extensively on the subject have not always been aware of the facts here exhibited, will be evident from a single extract from Middleton on the Greek article.

"Our Eng. *the*, which, we are so frequently told, is similar to the article of the Greek, Mr. Tooke makes to be the imperative of a Saxon verb signifying *to take* or *to*

In this case, I apprehend, the Gr. and Eng. articles in their nature and origin have very little resemblance; and, perhaps, in no respect do languages differ more widely, than in the several contrivances, which they have adopted on this occasion."

With such imperfect views of the subject in hand, that Middleton should not have erred, would have been miraculous. Such persons in their attempts to generalize, deduce their conclusions from their own minds, instead of carefully observing the historical development of language. The importance of our principles will be best illustrated by noticing a few of the errors which grammarians have committed by neglecting the considerations which have guided our inquiries, or from taking a partial view of the subject.

(1.) The Hebrew *hal*, as we have noticed above, is prefixed to the vocative case. Sewall, in his Hebrew Grammar, (Camb. 1763, p. 12.) says the Hebrew prefix in this case is vocative, and signifies *O*. I need not add, that this idea is now entirely exploded.

(2.) In such phrases, as *ὁ ποιητής*, the poet, meaning Homer, Harris says that *the* denotes eminence, and most grammarians consider it emphatic. According to our view of the subject, the term *poet* is emphatic, and the way is prepared for its being so, by using the unemphatic article instead of the demonstrative pronoun. Restore the emphasis, and say, *this very poet*, and we obtain a very different idea.

(3.) The article is used in Hebrew, Greek, and French, before abstract and some similar nouns; as Heb. *hash-shaker*, falsehood; Gr. *ἡ ἀπότης*, virtue; Fr. *la modestie*, modesty. Hence some grammarians have ascribed to the article a power of abstraction or generalization. The English and Germans, to whom this usage is not familiar, easily see the fallacy of this explanation.

(4.) Some grammarians seem to consider the use of the article to be, to distinguish case and gender because it incidentally subserves this purpose in some languages. We, with whom the article answers no such purpose, can easily see the fallacy of such an inference.

(5.) In such expressions, as *three shillings a pound*, *a* is thought to have a distributive sense; so much so that many have endeavored to derive it from an obsolete preposition. Dr. Webster has clearly shown that it is merely the article *a* or numeral *one*.

(6.) Some, as we have noticed above, give to the article the power of marking a special attribute.

(7.) Others, and those very numerous, observing that the noun joined with the definite article often denotes an individual of a class or species, have given to it a *definitive* power. We do not see how a definitive power can arise out of a demonstrative; nor how this can have a claim to be the essential nature of the article, rather than a vocative, emphatic, generalizing, distributive, or gender marking power, which we have been considering. That there are cases where it has not this power has been clearly shown. Writers on Hebrew, Greek, and French, admit most freely, that the article is used before words denoting the genus, and of course that it has not a definitive power, in and of itself. If it has such power in English, it must be an accidental circumstance, and must be proved by a careful induction of facts. But there are sufficient examples in English, to prove that even the English article has not, in and of itself, such a power.

§ 12. We have pursued the subject thus far in obedience to most modern grammarians who make the article a distinct part of speech. In our own view it has no just claim to this rank. It differs too slightly from the words from which it is derived. It may be important to consider the reasons wont to be assigned for making the article a distinct part of speech.

(1.) Apollonius Dyscolus in the second century, and Harris among the moderns, consider it a very important circumstance, that the genuine article requires a noun for its support. The occasion of this has been already ex-

plained. Whatever weight it might have with those who adopt only a definite article, it can have little or none with those who hold both a definite and indefinite article; for the latter is an adjective in its origin.

(2.) It is said that its meaning differs from that of the common demonstrative and numeral; and that this difference is shown as well in Latin and Polish, which have no article, as in those languages where the article occurs. I readily grant that the article, for example the definite, is not exactly like the other demonstratives, nor are they exactly like each other. *This* differs from *that*, and both differ from *I, thou, he*. Yet all these are demonstratives. In French, I apprehend, no writer would dream of making *un, une*, one part of speech as a numeral, and another as an article. Yet the French are best situated to see and feel the difference of these words.

(3.) It may be said that the two articles originated in the same way, as we have seen, by removing the stress or emphasis from the primitive words. This does not, however, prove them a distinct part of speech. For this peculiarity extends to other words. Thus *I have killed a man*, means undoubtedly, in its origin, *I have or possess a man killed*; and *I will love*, means originally, *I will to love*. But who, on this account, would make *have* and *will* a separate part of speech?

(4.) It may be said that the words under consideration are both definitives, or rather that they show whether the noun following is definite or indefinite.

To this I answer, that the definite article, so called, in its origin is merely *demonstrative* and not a *definitive*, that there is nothing in the mode of its formation to make it a definitive, and that in use it is often not a definitive. And that in regard to the indefinite article, in its origin it is a numeral, and always continues so; that there is nothing in it to make it an indefinite, except the absence of a definitive. It is sufficient that the article, in the case of spoken language, points out, as it were with the finger, the object; and, in the case of the written language, directs the movement of the mind to it. It is not necessary to give it a definitive or specifying power.

§ 13. It is time to cast off old shackles. The name *article* is a misnomer, as much so as *Septuagint*, applied to the Alexandrian Greek version of the Old Testament, or *Testament*, applied to the two portions of the Holy Scriptures. In making this declaration we may offend those who have learned that the article is *a*, and that *a* is an article, but in an age when theologians are contending so strenuously for right names, and men of science so justly appreciate the value of a good nomenclature, we do not despair of a patient hearing. In the case before us, the use of the name *article*, (in reference to *a* and *the*), is a servile adherence to Grecian authority, of which the Greeks themselves would have been ashamed. The Greeks applied the term *ἄρθρα* (*joints*) to *ο, η, το*, which they called prepositive, and to *ος, η, ος*, which they called postpositive; because by their mutual relation to each other they served to continue or connect discourse. Modern grammarians have rejected the postpositive article or relative pronoun, and substituted *a* or *an*, which has no claim, in any sense, to the appellation of *ἄρθρον*, *article*, or *joint*. The Greeks, forsooth, had nine parts of speech; we, if we have a ninth, must adopt the same appellation, whether it suits or not.

§ 14. The preceding example of the simple mode in which philology pursues its even course, and brings out its important results, is one of the many specimens which might be given of what this science is capable of accomplishing. Unless we greatly err, this view of the article settles many points about which grammarians have been greatly divided. A distinguished philologist has lately asserted that "the Greek article has not yet received a definition which is satisfactory to the great body of grammarians and critics." The contention about the nature of the French and English articles is substantially the same. Comparative philology, placed on its new basis,

will, it is believed, remove these and other grammatical difficulties. It promises to be a *lux gentium*. It has risen from the east, from the bed of Sanscrit learning, but is extending its rays to the farthest west.

RELIGIOUS PAPERS—VICE.

We often see religious papers alluding to the alarming insensibility which appears in our community to vice and crime. The fact is true, not only have murders and villanies increased beyond precedent, but that public feeling has declined which once existed respecting them.

It would be well for Religious papers to inquire, whether they have not been both the direct and collateral cause of this decline of public sensibility? We see them stuffed *ad nauseam* with murders, shocking crimes, brutal assaults, robberies, &c. &c. Our religious papers in many cases have undoubtedly been the medium through which young minds gained such early and protracted familiarity with crime, as to rob them of their horrors. Week after week they report with scrupulous accuracy, without note or comment, without care or guard, every fresh specimen of depravity, the more horrid the more palatable. Have those Editors seriously considered the influence of such policy? Suppose they gain some subscribers by catering to morbid tastes—is it worth while for a religious paper to gain currency by undermining virtue? We earnestly hope that certain very prominent and wide spread journals will give this matter a solemn and prayerful attention. For our own part, we dare not, as we value the morality of the community, put before our promiscuous readers such materials—throw out to the public all the ingenuities of crime, and by repetition, wear from atrocities all their horror, and inure the tender mind of the young—the female or the man—to look unblenchingly, and with eager, insatiate delight, upon suffering and crime and outrage. It is a hellish appetite that feasts upon the depravities of this world, and it is not quite a safe or reputable business for religious editors to excite and feed this appetite.—*Cin. Journal*.

True—sound—timely. Why is the Newgate Calendar a pernicious book? It details "murders, shocking crimes, brutal assaults, robberies, &c. &c."—not as the stories go in our newspapers, leaving the criminal often undetected or awaiting trial in the hope of escape—but in immediate connection with the awards and terrible inflictions of penal justice. Yet it is a most pernicious book. Thrown into promiscuous circulation, it deadens the moral sense of the community, excites the criminal passions, and diffuses a knowledge of the arts of wickedness. Men love excitement; and here the depraved reader has the means of excitement in a course of crime, minutely described.

It certainly ought to be no new truth to religious men, that the danger of future punishment does little towards balancing, in a vicious mind, the certainty of immediate enjoyment. The system of destructive procrastination among the impenitent is based upon it. Neglect of it is at the bottom of the error of certain "moral reformers," as they call themselves.

"Seen too oft, familiar with her face,

We first endure, then pity, then embrace."

It is too apt to be so even with minds comparatively pure and well armed. With the polluted and the reckless, it is the enjoyment of vicious and criminal courses that takes; the punishment to follow, whether in this world or the next, is little thought of, or appears, in the excitement of onward depravity, too distant and uncertain, to have any influence upon the conduct.

"We live by admiration, hope, and love;
And just as these are well and wisely fixed,
Indignity of being we ascend."

Now depraved appetites, like those of depraved men, select, by natural impulse, as objects of "admiration, hope, and love," what is unworthy, degrading, and vi-

cious. Place before such an appetite, a mixture of good and evil, and it fixes upon the latter, and forms the character after it as a pattern. Its course is therefore downward. Instead of ascending in dignity of being, it sinks down towards the lowest depths of degradation and infamy. This is the process by which a soul departs from God and all goodness forever and ever. In all our exertions against vice and for reclaiming the vicious, this principle must be regarded. It is fundamental.

It must be heeded, too, in other connections, if we would deal wisely with ourselves or others. What good character was ever formed by fixing the attention on that of Satan or of wicked men? You may see in them all the guilt and odiousness of sin, and its terrible consequences. But do you learn, by looking at them, to love goodness? Never. You become assimilated to what you think of, even if, in the outset, it is an abomination to you.

To keep the mind pure, it should habitually contemplate purity. And therefore it is that the Christian must continually look upon Jesus—the perfect pattern. Therefore it is that the glorious perfections of Jehovah are revealed to us so clearly and in such various ways. It is the contemplation of holiness that assimilates the soul to God, and prepares it for the enjoyments of his kingdom.

What have these considerations to do with the present state of Christian character in our churches? Think a moment. To what, in the character of Christians, is attention most frequently called? On what do the thoughts of religious men most often dwell? On the excellent traits that abound among their brethren? Is it not rather on their faults? Are we not more often told of their apathy, their coldness, their penuriousness, their devotedness to worldly pursuits, their pride,—in a word, of their errors and faults, the remains of sin and the works of the devil—than of those excellencies and graces that evince the presence of renewing and transforming power from the heavenly world? Now a characteristically fault-finding man is of course a faulty man. A fault-finding Christian is cherishing an unchristian spirit. A fault-finding religious community will answer but wretchedly the purpose of the light of the world—the salt of the earth.

Is not this evil at the bottom of many of the faults that prevail among Christians in these days? Instead of showing the liberal and self-sacrificing spirit of the Gospel, as exhibited by our Saviour himself and by his most devoted followers,—we talk continually of the penuriousness, the worldly-mindedness, the want of liberality, that prevails. Instead of placing before the churches the most eminent examples of holy activity, and of dwelling upon what God has done in calling forth so much of this Christian excellence in our own country and times, we are always harping on the remissness of good men in duty. "Nothing," we say, "absolutely nothing is done;" whereas, if we would but look, we should find that the work of God in this respect is so evidently glorious as to demand the warmest tribute of admiration, thanksgiving and praise. Instead of developing the principles and illustrating the spirit of the gospel in reference to the great law of love, and the applications of it to the relation of master and slave, and showing how beneficently it acts,—we dwell on the cruelty, the injustice, and the thousand abominable practices of which slave-holders, professedly Christian, are asserted to be guilty. Instead of holding up the great law of love to the brethren, and dwelling on attractive exemplifications of it, we fill our newspapers with angry debates and contentions, denunciations and evil surmisings. Is it any wonder that we make such slow progress, and that the "beauty" of Zion is so little manifest?—*Vt. Chronicle*.

From the Virginia Conference Sentinel.

SIGNS OF A DYING OR DECAYING CHRISTIAN.

Sign 1. When you are so indifferent to assemble, or

frequent the church of God, that you can come, or you cannot come, at your own pleasure.

2. When in your solemnist worship, you are quickly weary without warrantable cause.
3. When few sermons will please you; either you like not matter, or manner, or man, or place.
4. When you think you know enough.
5. When a small occasion will keep you from Christ's table, or communion with the church of God.
6. When you have usually no great mind to prayer.
7. When reading the Holy Scriptures is more burdensome than delightful.
8. When you are mighty inquisitive after novelæ, or new things, rather than wholesome doctrine.
9. When you are so little prepared for the solemn assemblies, that they come before you think of them, or long for them.
10. When you go to the assembly more for fear of the brethren's eye, than Christ's omniscient and all-piercing eye.
11. When you had rather betray the name of Christ Jesus by your silence, than appear for it to your own suffering and disparagement.
12. When, at a small offence, you are usually so impatient, that you commit great sin.
13. When you are more careful to get the word of Christ's people, than the spirit of Christ's people; the form and the power.
14. When you are not much troubled at your own miscarriages, while they are kept from public view.
15. When you love least those Christians that deal most faithfully with you, in the opening of your faults, and tendering you remedies.
16. When you pray more for afflictions to be removed than sanctified.
17. When under God's calamity, you can neither find necessity nor excellence to humble yourself by fasting and prayer.
18. When the thoughts of your bosom—lust, or any other sin—is more prevalent with you than pleasing to God.
19. When you are mighty curious about the lesser matters of God's law, and mighty careless about the weightier.
20. When the Holy Spirit's help to the great work of mortification, seems not of absolute necessity to you.
21. When you are so ignorant of your spiritual standing, that you know not whether you grow or decay.
22. When increase of time in Christ's acquaintance, worketh decrease of affection for Christ's company.
23. When great sins seem small, and small sins seem none at all.
24. When your tongue is frequently complaining of lesser mercies, and silent in praising for greater mercies.
25. When your sense of the great worth of time is so small, that you are prodigal.
26. When a watchful care for a godly life, and Christian conversation, is more accidental than habitual.
27. When care for your body is usually most pleasant, and care for the soul usually most irksome.
28. When you are much a stranger to the practical part of meditation on the word and works of God.
29. When the thoughts of a dying Jesus, for your sins, doth little dissuade you from an un-Christian conversation.
30. When you can remember past sins committed, rather with liking than loathing.
31. When you see spectacles of mortality carrying to their long home, and be as practically unconcerned as though yourselves were exempted from the like state of mortality.
32. When you find greater satisfaction in the company of the world, than with the people of God.

From the American Annals of Education. Editor's Letter.

JEWISH SCHOOLS IN ALGIERS.

BERNE, AUGUST, 1836.

I sent you, not long since, an account of the schools of Algiers, among which there were some devoted to the promotion of Christianity as well as science. Later accounts give a particular description of the Jewish schools of the city of Algiers, which presents some interesting indications of the present character and habits of this peculiar people.

There are eleven Jewish schools in the city, containing four hundred and ninety-four children from five to thirteen years of age; most of them below nine, and few as old as twelve. In regard to the age, it appears that five has always been the period of admittance, and that the end of the course has been determined not by the amount of knowledge acquired, but by the age at which they could enter upon some profitable employment. During the government of the Turks, when there was less activity in commerce and manufactures, no child left school, until he was thirteen years of age; however advanced he might be in his studies, and however ignorant he was, still he left school at thirteen. But since the arrival of the French, which has created a demand for industry of every description, and quadrupled the price of articles of necessity, parents are anxious to bring their children, as soon as possible, into profitable employment, and seldom allow them to remain until they are twelve years of age. They are then immediately apprenticed to some trade, or sent to the French school to prepare for commercial employments. The consequence has been that although the number of schools remains the same as before the arrival of the French, and although the number of Jews has increased, the number of pupils is diminished by one hundred and thirty-five.

In connection with this disposition, however, which is too common in other money making communities which could be named, there is another feeling which deserves imitation;—the Jews regard it as a moral obligation resting upon parents, to send their children to school; they do it so cheerfully that although one of these schools is taught by three Rabbins, gratuitously, the poor pinch themselves very much in order to place their children in the schools where tuition is paid.

These schools are kept in the synagogues, and are equally ancient in their origin. The children receive their lessons sitting upon the ordinary benches occupied in public worship, but sometimes crouched upon their mats, like the young Moors.—Unhappily they are so crowded together, that there is no room for freedom of motion, and the air is excessively impure.

The school apparatus is extremely simple. The Hebrew alphabet, written on parchment, in characters like those of typography, and fixed upon a board seven inches wide and four high, is the only introduction to the art of reading. Each school has two or three of these, and most parents furnish them to their children at an expense of two or three sous (or cents.) From this the children pass immediately to the prayer book; and then to the books of Moses, the Prophets and the Psalms. They are not however fortunate enough generally, to obtain any thing more than detached leaves or fragments of those books, which come ordinarily from Leghorn or Venice—sometimes from England or France. They write, universally, with reed pens; but they have neither boards, like the Moors, nor tables like the Europeans, on which to write. They are obliged to put the sheet, or as it often is, rag of paper, upon their knees, and to write without any thing else beneath it, and without any support for the hand. The only luxury in the school furniture, is in the whip of ox tendons, which is wielded by the teacher.

The teachers are all Rabbins, chosen by the chief Rabbi, and dismissed at his pleasure. The school for

orphans and the poor, has four teachers. Two other schools have two teachers each; so that sixteen teachers in all, are employed for four hundred and ninety-four pupils. The teacher of the school for the poor receives five francs each a week, from the public treasury of the Jews. The other teachers receive from one to ten sous (cents) per week for each pupil from the parent; and some, on account of the smallness of these fees, are paid a small sum from the public treasury. At the three great feasts of the year, the giving of the law, the feast of the tabernacle and the passover, each parent makes a small present to the teacher; and in addition to this, they are employed, as in Germany and Switzerland, as readers or chanters in the synagogue, with a small additional compensation. The schools were formerly inspected by the chief Rabbi; but since the number and age of the pupils has diminished, this has been neglected.

The branches of instruction in the elementary schools, are reading and writing; the committing to memory of the Psalms of David; and the translation of the Bible into Arabic. Reading and writing are learned very imperfectly at these schools.—They learn writing almost exclusively from their parents. The Hebrew text which they learn to read is never understood by them until the age of 9 or 10 years, when they first learn to translate it into their mother tongue the Arabic. In the earlier stages of instruction, they are equally ignorant of the meaning of the Psalms, and are never taught to translate them.* They do not even learn to count in these schools; and it is only in the families that the traditional knowledge of arithmetic is maintained. Sometimes, also, a boy on passing from the state of childhood at 13 years, reads a passage in the Talmud publicly, and discusses it with the Rabbi; but this appears to be rather something prepared in advance, for the youth, than any evidence of his own knowledge or talents.† In short these schools seem to be rather designed as asylums where the parents place their children for security during the day, than as places of efficient instruction—quite agreeably to the christian mode in too many nations of the civilized world.

The forms of instruction are in a state of primitive imperfection. The method in regard to reading has already been described. Before teaching the children to write, they are taught to read manuscripts. They are then made to trace over the models given them, and then to copy them in the rude manner mentioned on a piece of paper laid upon their knees. One peculiarity stated is, that left handed persons are taught to write also, with the left hand. Instruction is given from 8 to 10 in the morning, and from 1 to 5 in the afternoon. The discipline is that of the whip.

Those who are destined to become Rabbins pass from the elementary to the superior schools, at the age of thirteen; and continue their studies till eighteen, and sometimes till twenty-five. Then they translate the Psalms, their Commentary on the Bible, the Jerusalem Talmud, and the Targum. This is the whole circle of a course required for entering on the office of a Rabbi; and many are quite ignorant of the two last books; but they affect to despise geometry and even arithmetic as unworthy the attention of those who have advanced much further in knowledge.

It ought however to be stated, to the honor of the Jews of Algiers, that on learning that the teachers of the public French school for mutual instruction could not be sus-

* We doubt not the glaring absurdity of this will strike many a christian parent; but we fear close examination would show that they are too often guilty of the same absurdity. It is not necessary that words should be in another language in order to be unintelligible to a child; and many of the things committed to memory require translation for an infant mind as much as if they were Hebrew.

† We wish the same remark was not applicable to certain christian schools; to some too, of a higher grade. A college taught parrot is a pitiable, but unhappily, a too frequent sight.

tained, they contributed one hundred francs a month from their treasury, for his support. About two hundred Jewish pupils have passed through the school, and entered into commerce in the public service; and half the present pupils are native Jews. It is interesting to observe this despised and degraded nation, for so many centuries treated as dogs by their Moorish masters, still preserved by their sense of religious obligation from the entire neglect of their children, and teaching them still, in the house and on the way, the little which ages of exile and darkness have left them of former knowledge.

For the *Intelligencer*.

NEW TRANSLATIONS OF THE BIBLE.

Extracted from the thirty-second Report of the British and Foreign Bible Society, 1836.

GREEK. The translation of the whole of the old Testament into modern Greek, as effected by the valuable aid of Professor *Bambas*, and others, under the superintendence of the Rev. *H. D. Leves*, is now completed, and is almost in a condition for the press. Separate portions of the work have been from time to time printed, and widely circulated; for instance, the Book of Psalms, the Pentateuch with the Book of Joshua, the four major Prophets, as well as the Book of Isaiah in a distinct form.

WALLACHIAN. Mr. *Barker*, the Society's agent, has made a second journey to BUCHAREST, in furtherance of the measures which have been taken, for procuring editions of the Wallachian and Balgarian Scriptures. He has happily succeeded in obtaining the consent of the authorities to print the Wallachian New Testament, from a copy furnished to him for that purpose by the heads of the Church, of which an edition of 5000 copies has been ordered, which is probably by this time in the press.

BALGARIAN. The Balgarian Gospels and manuscript for which Mr. *Barker* was in treaty last year have been given up, in consequence of various difficulties which presented themselves in the way of purchasing them. Mr. *Barker* has, however, made arrangements for obtaining a translation which is likely to prove more satisfactory, and to which Archbishop *Hilarion* has kindly promised to give his sanction. Part of the work is already accomplished, and the whole is expected to be put to press in the course of the summer. 5000 copies are to be struck off.

TURCO-TARTAR. The Gospel of St. Matthew, in the Turco-Tartar, carefully revised by the Rev. Mr. *Flander*, has been received, and 1000 ordered to be printed. The translation of the remainder of the New Testament is proceeding.

CURDISH. A very laborious inquiry has been prosecuted by the Missionaries at Tebris, especially by the Rev. Mr. *Hornle*, for the purpose of ascertaining the value of the Curdish Gospels, translated a few years ago at the expense of the Society. In furtherance of this object Mr. *Hornle*, accompanied by the Rev. Mr. *Schneider*, has made a journey into Curdistan. The result of the whole has been to show, that the work is not intelligible to the Curds, whose language branches out into so many dialects, as to render it by no means easy to decide which of the almost endless variety could be adopted for a translation.

PERSIC. It was mentioned in the last report, that the editorial sub-committee had under their consideration the version of the poetical and prophetic books of the Old Testament in Persic, then recently completed by the Rev. *W. Glen*. The committee regret to say, that, after taking the opinion of several eminent Persian scholars, they have felt that they would not be justified in putting this work to press. A new edition of Mr. *Glen's* Persic psalter has been completed during the year; and also of the book of Genesis and the Psalms in Turkish.

At Calcutta, the books of the Prophets, from the Lam-

translations to the book of Micah inclusive, of Archdeacon Robinson's Persian translation, had been completed. The remaining books, from Nathan to Malachi, are now in the press.

HINDUWEE. Of Mr. Bowley's Hinduwee translation, there have been printed the book of Job, the books of the Prophets from Jeremiah to Malachi, and the Acts of the Apostles. Genesis and the Psalms are now in the press.

TAMIL. At Madras, the Tamil New Testament of which a large edition was announced last year, has been undergoing a further and very careful revision, which is now almost completed. Separate books, to the amount of 50,000, have been printed for immediate use. The new version of the Old Testament is also advancing; the Pentateuch is already prepared for the press: but in the first instance, a few copies only of the book of Genesis are to be printed for distribution among Tamil scholars, that the comparative merit of the version may be more fully determined.

CANARESE. The revision of the Canarese version—a revision which has for so many years occupied the steady and the persevering zeal of the Rev. J. Hards, is now advancing to a close. Several portions of it have been printed during the year; and the arrival of Missionaries at Mangalore, the chief sea-port town, and metropolis of Canara, gives reason to hope that a wider dissemination of the Sacred Scriptures in this language will be effected.

MARATHI. The Gospel of St. Mark, in Marathi, after having been submitted to careful perusal and criticism, has been put to press, and an edition of 8000 copies will be speedily ready for circulation. The Gospels of St. Luke and of St. John, and the Acts of the Apostles, are undergoing a course of revision, preparatory to their going to the press. For the benefit of the lower order of the natives, an edition is about to be published of each of the Gospels in the Mod Marathi characters. 2000 copies of the Gospel of St. Matthew, in the Balbodh character, are now in the press, and 2000 of the Gospel of St. Mark have been printed. 1000 copies of the book of Psalms, in Marathi, translated for the Church Missionary Society, by the Rev. J. Dixon, have kindly been permitted to be struck off, for the use of the Bombay Auxiliary. The 500 copies of the Gospel of Mathew, in Katchi, were expected in a few days to leave the press.

PALI. The printing of the Pali version of the New Testament has at length been completed. The New Testament is now in the two sacred languages of the eastern world, the Sanscrit and Pali. The first is the organ of Brahmanism, the last, of Buddhism.

MALAY and CHINESE. Rev. Mr. Medhurst, of Batavia, has transmitted to England a copy of a revised edition of the Malay New Testament, printed at the expense of the Sarabaya Christians; and also a copy of his Chinese harmony of the Gospels, successive editions of which are printing, but of course not at the expense of this Society. Mr. Medhurst has been on a visit to China, deputed by the London Missionary Society, for the purpose of ascertaining what openings exist for the further introduction of Missionaries. While there, he had an opportunity of conferring with Rev. Mr. Dyer, Rev. Mr. Gutzloff, and Mr. John Morrison, who are engaged with himself, in preparing a revised version of the Chinese Scriptures. A final revision of the Gospels was, according to the latest intelligence, accomplished, and the remainder of the New Testament was expected shortly to be finished.

MANCHOU. The printing of the New Testament in Manchou, one of the principal languages of China, at St. Petersburg, under the superintendence of Mr. George Barrow, has been completed, and the whole impression safely lodged in Earl-street, no opportunities having hitherto been found to bring it into circulation.

MONGOLIAN. The version of the Old Testament, in

the Mongolian, another of the Chinese languages, printing by the Missionaries at Selingsinsk, is slowly advancing. In pursuance of an offer of aid from the American Bible Society, the missionaries propose to increase the edition from 1500 to 2000 copies.

RARATONGA. The printing of the Raratonga New Testament has been completed. At the request of the London Missionary Society, advantage has been taken of a vessel sailing to the islands, to transmit thither 2000 copies of the Gospels.

MALAGASSE. On account of the opposition of the native government of Madagascar, not a native has been allowed to work at the press, nor at any thing involving Christianity. The missionaries however have succeeded in bringing to a close the printing of the Old Testament, so that the entire Bible now exists in the language of the country. During the year there have been completed of the New Testament, 10,000 copies; of the Book of Psalms, 5000 copies; of Genesis, Proverbs, Ecclesiastes, and Isaiah, in one volume, 5000 copies.

AMHARIC. The printing of the Amharic Bible, under the superintendence of T. P. Platt, Esq. has advanced as far as 2 Chronicles.

KEN'S EVENING HYMN.

All praise to thee, my God, this night,
For all the blessings of the light!
Keep me, O keep me, King of kings,
Beneath thy own almighty wings.

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself and thee,
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed:
To die, that this vile body may
Rise glorious at the awful day.

O! may my soul on thee repose,
And may sweet sleep mine eyelids close,
Sleep, that may me more vigorous make,
To serve my God when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply:
Let no ill dreams disturb my rest,
No powers of darkness me molest.

Dull sleep!—of sense me to deprive;
I am but half my time alive.
Thy faithful lovers, Lord, are grieved,
To lie so long of thee bereaved.

But though sleep o'er my frailty reigns,
Let it not hold me long in chains;
And now and then let loose my heart,
Till it an Hallelujah dart.

The faster sleep the senses binds
The more unfettered are our minds;
O may my soul, from matter free,
Thy loveliness unclouded see.

O when shall I in endless day,
Forever chase dark sleep away;
And hymns with the supernal choir
Incessant sing and never tire.

O may my Guardian, while I sleep,
Close to my bed his vigils keep,
His love angelical instil,
Stop all the avenues of ill.

May he celestial joy rehearse,
And thought to thought with me converse;
Or in my stead, all the night long,
Sing to my God, a grateful song.

PROSPECTS OF ENGLISH LITERATURE.

Say the Ceylon Missionaries, in the *Missionary Herald*, for June, 1836—"The English is the appropriate *classic* language of this people. * * * The English language seems to be the only medium through which the light of science and religion can ever be made to beam fully upon the Hindoo mind." What is here said of the one and a half million of the Ceylonese, and the one hundred and twenty millions of the Hindoo population, is true also of the three hundred and fifty millions of China—the one hundred and ten millions of Africa—it is true, indeed, of nearly all the six hundred and twenty millions of Mohammedans and Pagans. What a field for the influence of English literature! What a responsibility rests on those who write English books! What a privilege to write a volume worthy to be known and read by all the vast generations of Millennial times! Who can measure the influence of a single English book, destined to such a circulation? Take, for example, Baxter's *Saints' Rest*. That will surely live through the Millennium! The period may come when its influence will be felt, every generation, in eight hundred millions of closets! Take the example of a single man, whose memory is embalmed in a good biography—Harlan Page, for example. The day is coming when, through his *Memoirs*, he will spread on all the isles of the sea—over all the plains of Asia—in the length and breadth of Africa. It will be almost as if a new world were opened to his influence.

But what books will be read in the Millennium? The *Saint's Rest*, I have said. Yet, possibly, men's views of heaven will then be so clear, that to use Baxter as a help to their vision, would be like "seeing through a glass darkly." Butler's *Analogy*, some would say. Yet it may be that men will then behold so fully the glory of revelation, that they will feel the light of nature's analogies as well nigh useless. How many authors, now valued, must then sink into entire neglect—must die and be forgotten, perhaps, save as some pious antiquary shall moralize over their sepulchers. Books of metaphysical divinity—of shadowy abstractions in doctrine—will they not pass away before the glorious conceptions, the substantial realities of those better days? Controversial theology—disputes about the will—and the mode of the Spirit's work—about the forms and non-essentials—the mere drapery of religion—will they not be regarded somewhat as the ravings and fooleries of the ancient school-men now are? Poetry—how much of what is now extant, will then live? Byron, Moore, *et id genus omne*, how will they pass away, as the noxious mist from some dismal fen, before the rising sun. Cowper, I think, will live—a portion of Young—Milton, with new annotations; a tythe of Goldsmith; a twentieth part of Scott, possibly; specimens of Mrs. Hemans, of Gray, of Beattie, and so on.

Oh, how perishable is human literature! How comparatively valueless human knowledge! If the Millennium shall make so much of both useless, or worse than useless, and forgotten, what will not eternity, what will not heaven do?

How desirable to write a book, that will be read every where in the Millennium. Yet how difficult to write one of permanent value. Well, with God's blessing, I can write the name of Jesus on the tablet of many a human heart; and both the tablet, and the name inscribed thereon, shall live as a spectacle to the universe forever.—*Olive Branch.*

BETTING.

It has become so customary to bet upon the event of whatever is uncertain, that things the most sacred may soon be in danger of being involved in the current. We heard it remarked the other day, that one can scarcely hazard an opinion, on any subject, without a demand to

support it by a bet. This does not speak well either for the moral state, or the taste of the times. But this disposition to reduce every thing to the standard of money, shows itself at this period, especially in politics. Bets have been offered, respecting the results of the Presidential election, to an extent which many can hardly conceive. The motives for betting have been various. In some cases it has doubtless been to make the party to which the person betting belongs, feel confident of success—or to discourage the opposite party. In other cases, the bets have sprung from mere exuberance and warmth of feeling, without any deep laid plan for political effect. In other cases still, bets have originated in the spirit of money-making, which is willing to turn even the weal and the woe of the community, into a chance for speculation.

Now aside from the morality of these transactions, we object to the first of these motives, that it is contrary to the spirit of republicanism, which forbids any attempt to influence the minds of freemen, by such deceptive and unworthy means. We object to the second of these motives, that it is undignified—though less censurable, perhaps, than either of the others. We object to the third of these motives, that it tends to degrade elections, and to corrode the spirit of patriotism. We do not suppose that those concerned anticipate the result; but the silent influence of such transactions is to produce it.

Look at the anxious countenances of those men—they are waiting to learn what news the mail brings respecting the elections in this and that State. The moments seem long while the letters and papers are distributed. With what eagerness the sheet is unfolded! The crowds separate into little clusters, and the result is soon read in the excited or depressed feelings of the spectators. You would think that patriotism was rife in our country, were you to judge only from these external indications of joy or sorrow. These hearts must be sympathizing with Washington and with William Tell, that feel so keenly on such an occasion. Listen, then:—you hear congratulations—but they are congratulations on successful bets;—you hear condolence—but it is condolence not for the defeat of a favorite candidate, but for the loss of money. We fear the effect of such occurrences. The man who is sad, when the party is defeated whose success he sincerely, though it may be erroneously, supposes to be connected with the fundamental interests of the country, commands our respect. He feels, not on account of office, or the result of a bet—but from a motive at any rate more disinterested.

To judge impartially in this case, it may be well to place the scene of action at a distance. Go back then to the days of the revolution. Imagine the men of 'seventy six,' in some village or city, gathered to hear the result of a battle. Rumor, as in other cases, has sent forward its whispers and its surmises. The messenger approaches—all is silence—the sad intelligence of defeat shoots a pang through many a heart. But a smile is lighted up on the countenances of a few, when the messenger of evil tidings announces that more than two hundred of our brave countrymen had fallen on the field of battle. Strange source of joy;—*but they have gained their bet.* They laid a wager that more than that number would be killed—and the result is in their favor. This is an extreme case, yet does it not indicate the impropriety of betting on the result of political elections?—*Con. Obs.*

HOW TO SETTLE A MINISTER.

From a Farewell Sermon, by the Rev. D. L. Ogden, late of Southington.

You should choose a minister under the influence of prayer. Let it never be forgotten that he is one of the gifts which our Lord gave to his church when he ascended up on high, and led captivity captive. Unless he who shall be your pastor be the gift of God in answer to prayer, he will not be profitable to you.

[1835]

You should seek for entire unanimity. This is a great object to be gained, and one of the things which more than any other, perhaps, determines in the minds of ministers the question of duty. To accomplish this, should any of you have a favorite candidate whom the body of the people reject, let not this be an impediment in the way of uniting with them for another. If the question is decided in any case contrary to your ardent wishes, cheerfully submit to the majority, and give up your favorite, and seek for another in unison with your brethren. Let no man set up his will, but consult entirely for the good of the society and the church.

Should a candidate possess some qualities or entertain some opinions which you conscientiously believe will be injurious to this community, honestly and openly say so in the public meeting of the society, and vote accordingly, unless convinced of your error.

Be neither carried away with first appearances, nor insist upon too long a trial. Both these extremes may be followed by bad consequences. Your own good sense must decide where the medium lies.

When you give a man a call, plainly tell him the state of the public feeling towards him. Let him fully understand the whole matter that he may judge with the best materials, and therefore come to the most proper result.

Never think of engaging a man to serve you from year to year, or on any stipulated agreement for dismission. Such a course has been the ruin of some societies. Nothing short of a regularly constituted pastor should content you.

Be careful to obtain a man of common sense. This quality of the mind is far more needful at the present day than any thing else, piety alone excepted. We call the age we live in an age of benevolence. It is such. The surprising plans of doing good which have so extensively succeeded, have set every thing in motion.—Hence it is true that we live in an age of excitement—of scheming adventure, and of visionary enterprise. Many are on the tiptoe of expectation, and crying lo here and lo there. They are in search of something new—some philosopher's stone which in religion and morals will turn every thing into gold. But after all, the counsel of God that "we stand in the ways and see, and ask for the old paths, where is the good way, and walk therein," is as important as ever. The obligations of religion must meet the same carnal heart that they always have met, and they must be enforced by the same power of God, if they are obeyed unto salvation, as in the days of Paul. The same practicability in an enterprise too, which has always been considered as essential to engaging in it, must be had now as ever.

Now you want a man whose mind is balanced sufficiently not to be upset by every wind, or deluded into every scheme which some rash adventurer may propose. You want a man whose common sense is suffered to come in with his learning, and have a hearing in the decision of questions that come before his mind. It was the saying of the great and venerable Dwight, that a man with common sense and piety, accompanied with proper application to study, will make a useful minister; but for the want of these no splendor of talents or popularity of address will compensate.

I have but one word to say on the treatment of a minister after he is settled. Give him your love and your confidence. It has been well said, "that politeness is benevolence in little things." So the attention which a minister needs from his people is made up of little things, no one of which is important, but taken all together, they make a whole of considerable consequence. Study the scriptural directions abounding in the apostolical epistles, of obedience and esteeming him above others as a watchman for your souls in view of a great account. An office of so great responsibility and trial needs the sympathy and the kind feeling of those for whose bene-

fit it is held. The outside of it which is seen by the mass of men is not the reality. Under an honorable exterior lies a weight of cares and sorrows and anxieties, which nothing but its great spiritual consolations can enable a man to bear.

HOW A CHURCH MAY LIVE IN PEACE.

From Ogden's Farewell Sermon.

The waves of excitement then are to be avoided. You cannot "ride in the whirlwind and direct the storm." It is better to prevent the storm than to attempt to control it. Those exciting topics which some would force upon your attention, though they should break up the foundations of society, are adverse to living in peace, and adverse to the beauty of the gospel. That querulous, fault-finding spirit which goes about seeking whom he may devour, cannot live in peace. Nor can he who makes a man an offender for a word. Nor can he who makes trifles,—“the tithing of mint, anise and cummin,” the soul and substance of duty. Nor can he who insists, whatever may be the consequences, upon turning the church of God into a temperance society, and setting up terms of communion which God has not given, and the Bible does not sanction. Nor can he who measures out any one of the standing topics of declamation among the hobby riders of the day, as an article by which the church stands or falls. Nor can he who denounces the wise and the good as “behind the age,” for want of thinking and acting precisely as he does. None of these men can live in peace or promote peace around them, as Christian society is actually constituted. The deafening roar of the ocean or the water-fall drowns the voice of the peaceful traveler. So these men by incessant noise, and insisting upon favorite points, throw confusion into the ranks of Christ's followers. Our terms of communion and of Christian recognition, must be as wide as those of the Bible. While, like that, we give no countenance to sin or error in any shape, we must remember that we are men of like passions and infirmities with others. And remembering this, we shall hold out the arms of our charity to embrace a multitude of Christians who differ widely from us on some points which we deem important. It is only with some such latitude of thinking and of feeling as this, that any large body of men can come together, and keep together in this imperfect world. In this way you can live in peace. In the rejection of these principles contention will arise, roots of bitterness will spring up, and your Zion, the perfection of beauty, will lose her fair proportions. Then strangers passing by will say, It is because they forgot the Lord God of their fathers, that this evil hath come upon them.

A CONNECTICUT PASTOR, REVIEWING HIS MINISTRY.

From Ogden's Sermon.

I have lived for nearly fifteen years in the endearing relation of pastor of the flock of Christ. During this time I have mingled with you in the various scenes of life, both prosperous and adverse. How often have I stood by the grave of your friends beloved both by you and me, and reminded you in that affecting and soul-subduing hour of the resurrection of the just! How often have I kneeled by the side of beds of sickness and sorrow, amid the tears of surrounding relatives, and followed the saint down to the entrance of the dark valley! How often have I pointed you to the path of living waters and green pastures, where the sheep of Christ can find sustenance! I have baptized your little ones—such as belonged to the large covenant of God's grace, and many of you; and on these occasions we have bowed the knee together before God, as the children of Abraham, the father of the faithful. Once I thought I should lay my bones after this pilgrimage is over, with you among whom I have gone preaching the kingdom of God. But God's will appears now to be otherwise.

I have not lived here entirely in vain. An impression is made on this community, I hope, for good. It is now universally conceded that a Christian must be a doer of good, and not merely a receiver. Hence the contributions of this people to the benevolent objects of the day, have been regularly on the increase. The objections which ignorance or avarice is prone to make, have been met; and few, if any of you, are deceived by them. So that now it may be said you are not displeased at the presentation of the claims of benevolent societies; but ready to do, each according to his several ability. The ordinances of the gospel too are held in high estimation by you. The steady frequenters of the assemblies of the saints are far more numerous now than when I first began my ministry. God has blessed my labors, and added to the church of such as shall be saved. Some of them have already gone to receive the crown of life, but most of them still remain among the tenants of this earth—some here, and others in distant parts of the land, spreading the knowledge of the great salvation. In the year 1823, God poured out his Spirit upon a part of the town. From June 1826 to January 1830—a period of three years and a half, we enjoyed a constant revival, almost every communion season witnessing some additions to the church. In 1831, God granted us another revival more powerful, but of shorter continuance. In 1833-34, the most glorious revival was had which this town ever saw. It seemed at one time as though all were about to know the Lord from the least to the greatest.

The number now belonging to this church is 452. At my ordination the church contained 179 including 34 who were admitted while I was preaching as a candidate. Since I have been your pastor, I have received 457 into the communion of the church; 391 of whom, from the world, and 66 from other churches. Of the whole number 100 have been dismissed and recommended to other churches, 76 have died, 4 have been excommunicated, and 4 have gone to other denominations. Eighty-five of those who were members when I was ordained, are still here. I have baptized 489 infants and 149 adults. Ninety times have I administered to this church with my own hands the Lord's Supper. And you will bear me witness, my brethren, how often we have enjoyed the presence of the great Master of assemblies. These have been holy seasons—lights set up at appointed places to guide our way, to call us back from our wanderings, and to fix our eyes on the Lamb of God that taketh away the sin of the world. I have preached in season and out of season, with what ability or faithfulness, you are the judges. I can only say that I have certainly intended to make the word of God profitable to you. This day, as the pastor of this church, I die. But the church itself is my monument; more than four-fifths of whom have been gathered into it under my ministry, and more or less directly, through my instrumentality. It is a monument sacred to the memory of one who labored many years with much infirmity and many tears, in afflictions both for you and for himself, in reproaches and misrepresentations from without, and in misgivings from some of you, in battles oft for the faith once delivered to the saints, and in joys too, which no stranger can understand. I see many of you now whom God has given me for spiritual children, to be recognized in the day when we shall all appear before the judgment-seat of Christ. I have often wondered in the secret recesses of the closet, while humbly lifting my heart to God, that such an unworthy instrument should be used for such glorious purposes; but I have soon remembered that "the excellency of the power" is thus manifestly of God. I can truly say, I have not sought yours, but you. I have coveted no man's silver or gold or apparel. The distinction of rich and poor I have never known. I have been the pastor of no one class, but of the whole flock.

I can see many faults both in myself and my minis-

try. But there are two things particularly in which I have failed, wherein I hope that my successor will do better than I have done. I have not visited as much as was best. The last two years have been peculiarly defective in this respect. Kindness and sympathy will perhaps indulge me in saying, that the inroad which was made in my domestic afflictions by the holy Providence of God, laid me for a little while prostrate; and I needed time to recover the elasticity of my spirits, and to bring myself under the full force of my principles. The other defect is, that I have trusted too much to the Sabbath school by itself in training the minds of the young. It is important that a minister come personally into contact with this interesting class of his flock; and commend to their special attention that merciful Shepherd who taketh the lambs in his arms and carrieth them in his bosom.

THERE IS A GOD.

The grass of the valley, and the ceders of the mountain bless him. The insect hums his praises. The elephant salutes him at the dawn of day. The bird sings for him under the foliage. Thunder displays his power, and ocean declares his immensity. It is man alone who has said "there is no God."

It may be said that man is the magnificent thought of God, and that the universe is his imagination rendered sensible. Those who have admitted the beauty of nature as a proof of a superior intelligence, should have remarked a circumstance which prodigiously aggrandizes the sphere of miracles. It is, that movement and repose, darkness and light, the seasons, the march of the stars, with divers decorations of the world, are successive only in appearance, and in reality are permanent. The scene which effaced for us, is repainted for another people. It is not the spectacle, but only the spectator, who hath changed.—God hath known a way, in which to unite absolute and progressive duration of his work. The first is placed in time, the second in space. By the former, the beauties of the universe are one, infinite and always the same. By the other, they are multiplied, finished and renewed. Without the one, there would have been no grandeur in the creation. Without the other, it would have been all momentary. In this way time appears to us in a new relation. The least of its fractions becomes a complete whole, which comprehends every thing, and in which all things are modified, from the death of an insect to the birth of a world. Every minute is of itself a little eternity. Bring together, then, in thought, the most beautiful accidents of nature. Suppose you see at the same time, the hours of the day and all the seasons; a morning of spring and a morning of autumn; a night bespangled with stars, and a night covered with clouds; a meadow enamelled with flowers, and forests robbed of their foliage by storms; plains covered with springing corn, and gilded with harvest. You will then have a just idea of the universe.

Is it not astonishing, that while you admire the sun sinking under the arches of the west, another beholder observes him springing from the regions of the morning? By what inconceivable magic is it, that this ancient luminary that reposes burning and fatigued in the dust of the evening, is the same youthful planet that awakens, humid with the dew under the whitening curtains of the dawn?—at every moment the sun is rising in the zenith or setting in some portion of the world; or rather our senses mock us; and there is neither east, nor meridian, nor west.

Can we conceive what would be the spectacle of nature, were it abandoned to simple movements of matter? The clouds obeying the laws of gravity, would fall perpendicular on the earth; or would mount in pyramids into the upper regions of the air. The moment after, the air would become too gross or too much rarified for the organs of respiration. The moon, too near or too distant

from us, would be at one time invisible, and at another time, would show herself all bloody, covered with enormous spots, or filling with her extended orb, all the celestial dome. As if possessed with some wild vagary, she would move up and down the line of the elliptic, or changing her side, would at length discover to us a face which the earth has not yet seen. The stars would show themselves stricken with the same vertigo, and would henceforth become a collection of terrible conjunctions. On a sudden the constellation of summer would be destroyed by that of winter. Bootes would lead the Pleiades; and the Lion would roar in Aquaries—There, the stars would flee away with the rapidity of lightning. Here, they would hang motionless. Sometimes crowding into groups, they would form a new milky-way. Again, disappearing altogether, and rending asunder the curtain of worlds, they would open to view the abyss of eternity. But such spectacles will never terrify men, till that day when God, quitting the reigns, will need no other means of destroying the system, than to abandon it to itself.—*Chataubriand*

NEW DISCOVERIES.

The following curious and interesting scientific information is given in the "proceedings of the British Association," at their late meeting in Bristol. It is not too much to predict, from this and other statements, that the whole science of geology has yet to be modified by discoveries in electricity and magnetism.—*S. R. Telegraph.*

"On the fourth day, Andrew Crosse, Esq., of Bloomfield, Somerset, came forward, and stated that he came to Bristol to be a listener only, and with no idea that he should be called upon to address a Section. He was no geologist and but little of a mineralogist: he had, however, devoted much of his time to electricity, and he had lately been occupied in improvements in the voltaic power, by which he had succeeded in keeping it in full force for twelve months by water alone, rejecting acids entirely. Mr. Crosse then proceeded to state that he had obtained water from a finely chrysalized cave in Holwell, and by the action of the voltaic battery had succeeded in producing from that water, in the course of ten days, numerous rhomboidal crystals, resembling those of the cave. In order to ascertain if light had any influence in the process, he tried it again in a dark cellar, and produced similar crystals in six days, with one fourth of the voltaic power. He had repeated the experiments a hundred times, and always with the same results. He was fully convinced that it was possible to make even diamonds, and that at no distant period every kind of mineral will be formed by the ingenuity of man. By a variation of his experiments he had obtained blue and gray carbonate of copper, phosphate of soda, and twenty or thirty other specimens. If any member of the association would favor him with a visit at his home, they would be received with hospitality, though in a wild and savage region on the Quantock hills, and he should be proud to repeat his experiments in their presence. Mr. C. sat down amidst long continued cheering.

"Professor Sedgwick said he had discovered in Mr. Crosse a friend, who some years ago kindly conducted him over the Quantock hills, on the Taunton. The residence of that gentleman was not, as he had described, in a wild and savage region, but seated amidst the sublime and beautiful in nature. At that time he was engaged in carrying on the most gigantic experiments, attaching voltaic lines to the trees of the forest, and conducting through them streams of light as large as the mast of a 74 gun ship, and even running through his house with the dexterity of an able charioteer. Sincerely did he congratulate the Section on what they had heard and witnessed that morning. The operations of electrical phenomenon, instances of which have been de-

tailed to them, proved that the whole world, even darkness itself, was steeped in everlasting light, the first-born of Heaven. However Mr. Crosse may have hitherto concealed himself, from this time forth he must stand before the world as public property.

"Professor Phillips said the wonderful discovery of Mr. Crosse and Mr. Fox would open a field of science in which ages might be employed in exploring and imitating the phenomena of Nature."

THE GOOD SEA CAPTAIN.

The more power he hath, the more careful he is not to abuse it. The Captain is a king in the island of a ship; the supreme judge, above appeal, in causes both civil and criminal; and is seldom brought to an account in courts of justice on land for injustice done to his men at sea.

He is careful in observing the Lord's day. He hath a watch in his heart, though no bells in a steeple, to proclaim that day by ringing to prayers. Sir Francis Drake, in three years sailing about the world, lost one whole day—which was scarcely considerable for so long a time. It is to be feared that some Captains at sea lose a day every week—one in seven—by neglecting the Sabbath.

He is as pious and thankful when a storm is past, as he is devout when it is present; not clamorous to receive mercies, and tongue-tied when he should return thanks. Many mariners are calm in a storm, and storm in a calm—blustering with oaths. In a tempest they become religious; but their piety is only a gust of wind; and when that is allayed, their devotion is ended.

The escaping of many dangers does not make him presumptuous to run into others. He is not like those sea men, who, as if their hearts were made of those rocks which they have so often sailed by, are so constantly in death that they never think of it. These men in their navigations observe that it is far better under the tropics, in approaching the lines, than under the line itself; and in like manner, they conceive that the fear in preparing for death is more terrible than death itself; and this makes them by degrees desperately to condemn it.

His voyages are made, not only for profit, but also for honor and knowledge; for, like Columbus, he is anxious to make discoveries. He accounts it a disgrace, seeing mankind are all one family, and various countries but several rooms, that we who dwell in the parlor (for so he considers Europe) should not know the out-lodgings of the same house; and the world be scarcely acquainted with itself before it be dissolved at the day of judgment.

He daily sees, and daily considers God's wonders in the deep. Tell me, ye naturalists, who sounded the first march and retreat to the tide? Who said to it, "hitherto shalt thou come, and no farther?" Why does not the water recover its right over the earth, being higher in nature? Whence came the salt, who first boiled it, which made so much brine?—When the winds are not only wild in a storm, but mad in a hurricane, who is it that restores them again to their wits, and makes them sleep in a calm? Who made the mighty whales, that swim in a sea of water, and have a sea of oil swimming in them? Who first taught the waters to imitate the creatures on land; so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennel of dog-fishes, and in all things the sea the ape of the land? Whence grows the ambergris in the sea? a substance which is not so hard to find where it is, as to know what it is. Was not God the first projector of ships? and are not all ships descended from Noah's ark? or else, who durst be so bold, with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or how fell it first in love with the north; rather affecting that cold climate than the pleasant east,

or fruitful south or west? How comes that stone to know more than men, and find the way to land in a mist? In most of these things men take sanctuary in occult qualities; and complain that the room is dark when their eyes are blind. Indeed they are God's wonders; and that seaman is the greatest wonder of all, for his blockishness, who, seeing them daily, neither takes notice of them, admires them, nor is thankful for them.—*Fuller*.

MENTAL ASSOCIATION.

Would I become more holy, I must use the law of mental association, as a means of grace. I must by a multitude of holy contemplations, by regarding every thing in its spiritual relations, and doing this habitually and intently, and by acting in all my various relations on religious principles—link with every object around me such blessed, heavenly trains of thought and feeling, that every thing with which I come in contact will bring spiritual good to my soul.—*Olive Branch*.

TEMPERANCE SOCIETY OF COLORED PEOPLE.

[With much pleasure we give a place to the following minutes. Every effort of the colored people to promote their own improvement, ought to be encouraged.]

The State Temperance Society of colored people met in the city of New Haven Nov. 9th 1836, in pursuance to the notice which had been published in several journals. The society was called to order at 4 o'clock, P. M. The President, Rev. Jehiel C. Beman in the chair. Prayer by the President; after which a committee of three were appointed to prepare and report the order of exercises for the evening meeting. Adjourned until 7 o'clock.

At 7 o'clock the society was called. The Vice President, Mr. Henry Foster, took the chair. Prayer by Rev. Jehiel C. Beman. The committee then reported the following resolutions, which were supported and adopted as follows:—

Resolved, That we view the formation of a State total abstinence society among us, as the precursor of better days in our moral and religious elevation.

Resolved, That we owe it to our friends, who plead our cause, and to our brethren "in bonds; as feeling bound with them," to use our influence to do away the use of intoxicating liquors as a common beverage.

Resolved, That it is the duty of all Christians to use their influence to promote the cause of temperance.

Resolved, That it is the duty of all parents to instruct their children by precept and example in the principles of total abstinence; and discountenance those shops kept by colored men, where intoxicating liquors are sold.

Resolved, That in view of the degradation and misery to which the female sex has been subjected in consequence of the use of intoxicating liquors, they are imperiously called upon to exert their influence to banish them from their social circles.

The above resolutions were supported by nine different gentlemen, from Hartford, Middletown, and New Haven, and unanimously adopted.

The sense of the meeting was then taken upon the principle of total abstinence from all intoxicating liquors, and decided by a large majority, that it is the only safe and consistent ground which can be occupied by the friends of temperance.

The meeting then adjourned until 9 o'clock Nov. 10th.

The society met as per adjournment; the Vice President in the chair. Prayer by the Rev. M. Pennington. The delegates then reported the progress of the total abstinence principles among the colored people of this state, which showed that much had been done to cheer the hearts, and encourage the friends of temperance to persevere, humbly relying upon the great Giver of all good, for aid to accomplish this work of reformation.

Resolved, That a committee of three be appointed to pre-

pare a Constitution, and obtain subscribers for a society in the city of New Haven, to be auxiliary to the State Temperance Society of colored people.

Voted, That the Annual Meeting of this Society be held in Norwich, Ct. on the 11th day of May, 1837.

Voted, That the thanks of the delegates be presented to the friends of temperance in the city of New Haven for the kind reception which they have received, and for the use of their church.

Voted, That the doings of this society be published. The meeting then adjourned.

HENRY FOSTER, Vice President.

A. G. BEMAN, Secretary.

New Haven, Nov. 10, 1836.

THE NEW ZEALAND MISSIONARIES.

"We cannot let him go. He says he is going to return to England,—the ship is here to take him away. But no,—we will keep him and make him our slave; not our slave to fetch wood and draw water, but our talking slave. Yes, he shall be our slave to talk to and teach us. Keep him we will."—*Speech of the Rev. Mr. Yates at the Anniversary of the Church Missionary Society, London, May, 1835.*

'Twas night, and in his tent he lay,
Upon a heathen shore,

While widely on his wakeful ear
The ocean's billows roar.

'Twas midnight and the war-club rang
Upon his threshold stone,
And heavy feet of savage men
Came fiercely trampling on.

Loud were their tones in fierce debate
The chieftain and his clan,

"He shall not go—he shall not go,
That missionary man;

For him the swelling sail doth spread,
The tall ship ride the wave,
But we will chain him to our coast,
Yes, he shall be our slave:

Not from the groves our wood to bear,
Nor water from the vale,
Not the battle-front to stand

Where the proudest foemen quail,
Nor the great war cause to guide,
Where crystal streams turn red;
But he shall be our slave to break
The soul its living bread."

Then slowly peered the rising moon,
Above the forest height,
And bathed each cocoa's lofty crown
In tides of living light;
To every cabin's grassy thatch
A gift of beauty gave,
And with a cross of silver cheered
Pacific's sullen wave.

But o'er that gentle scene, a shout
In sudden clangor came,
"Come forth, come forth, thou man of God
And answer to our claim;"
So down to those dark island men,
He bowed him as he spake,
"Behold your servant will I be,
For Christ my Master's sake."

[MRS. SIGOURNEY.]

FRANCE.

Progress of Religion—Bible, Tract, and Evangelical Societies
—Education for the Ministry.

PARIS, Oct. 6, 1836.

To the Editor of the Boston Recorder.

MY DEAR BROTHER,—Absence from Paris in the ear-

by part of the summer, and incessant occupation since my return, have prevented me, until this day, from returning my correspondence with you. But now I hope to be able for a few months to write to you once a week, and to give you such information respecting the progress of the kingdom of Christ in Europe, as may be interesting to your readers.

In the present communication, I wish to commence a general view of the progress of the Religious Societies of this country during the present year,—that is, since their anniversaries in the month of April.

And here I would set out by stating that there is abundant reason for gratitude to God for his great goodness, in blessing the efforts of his people in this land, during the period above referred to, beyond any former period of the same length, as you will see from the subsequent statement.

1. *The Bible Cause* advances remarkably well. Not only is the Branch Depository, or Commission of the British and Foreign Bible Society, which is located in Paris, doing much this year—more than in any former year I believe,—but the French and Foreign Bible Society is also doing much more than it did even last year. This Society, you know, is of recent origin. The circumstances which led to its formation I detailed to you in my correspondence last winter. This Society is taking one important step after another. It has lately resolved to supply annually hereafter, the conscripts, as they are called forth for the army. You know that the present army—that is, the regular force, or troops of the line—of France, is about 400,000 men, including the cavalry and artillery. Now this force is supplied by a calling forth annually of about 70,000 or 80,000 men, selected by lot out of those who are in their 20th year. It is true that the ranks of the army are not now full, so that probably not more than 50,000 enter annually into actual service, though the remaining portion of the conscription are under obligation to join the ranks whenever ordered to do so; and, in fact, they do all spend a portion of the period or term of service which each conscript is required to spend in the service of his country,—which is six years. Now the French and Foreign Bible Society has undertaken to supply as many of these young conscripts, annually, as are willing to receive a copy of the sacred Scriptures. It is certain, alas, that very many will slight this proffered boon; but it is believed that the number who will accept it will be far from inconsiderable, especially when the effort to supply them becomes well organized.

At the same time, one of the Managers has been visiting Havre, Cherbourg, Brest, &c. with a view of forming *Marine Bible Societies*, for the purpose of supplying the seamen of France with the word of God; whilst not a few copies of the Spanish Scriptures are distributed among the Spanish refugees in the South of France. It is hoped that in this way many copies of the pure Bible will find access into Spain, and give some rays of comfort to some of its wretched inhabitants. The American Bible Society has granted, recently, two thousand dollars to aid this part of the operations of the French and Foreign Bible Society. I wish that they would give quite two thousand more, to aid the other operations of the Society. Indeed \$5000 is the very lowest sum which the American Bible Society ought to give annually, for a few years at least, to aid the Bible cause in France. Of this, I have not a doubt.

2. *The Tract Cause* goes on better this year, than ever before. It is also doing considerable for the Spanish refugees. It is also doing something for the German and Italian population on the borders of this kingdom.

3. *The Evangelical Society* is going on well. It has an increased number of laborers in the field, and it is at this moment occupied with the idea of founding an Institution for the education of men for the ministry, for colportage, for teaching schools, &c. It will probably be

established in the vicinity of Paris. The Society has now a number of young men in a temporary establishment.

You are aware that it is an easy thing to educate men in France in such a way as to comply with the law, which requires that a student of theology must have taken a degree of Letters in one of the Faculties of the kingdom. All that a young man need do is, to pursue his studies any where, until he has acquired all the branches of learning necessary; and then he can go to any Faculty of Letters in the kingdom, and get a diploma, upon paying the fees, if his examination be sustained. This, you see at once, enables the Society to educate its young men where it pleases, and yet they may receive, if qualified, the proper diploma, and be admitted after that into the Theological School at Montauban or Augsburg, and come forth capable of entering into the established Protestant churches, or may become dissenters, just as they choose. If they wish to be dissenters, however, they need not pass through so extended a course of studies in Latin, Greek, &c. But it is obviously better that they should do so, and become prepared to preach the Gospel in the churches connected with the government, if they should be invited to do so.

I consider the establishment of a good Institution, by the Evangelical Society, for the purpose of giving the preparatory training of pious young men for the ministry, under right influence, a most important object. When they have acquired that training, and taken their degree at some Faculty, they can go either to Montauban or Geneva for their theological education. They may go also to Strasbourg, if they choose. But this is not likely to be done by pious young men, at present, inasmuch as that Institution, the only one which the Lutherans have in France, is very far from being in the faith. As to the New Theological School in Geneva, we know that it is an excellent one, and in the hands of good men. It is doing well, as I learn from a letter which I have received lately from its excellent President, the Rev. Merle d'Aubigne. It greatly wants aid, however, and looks to the American church for it. With regard to Montauban, I am happy to say that the prospect is now more cheering than it has been for a long time. It has 40 students, and six professors. Of the professors, four are now reckoned to be Evangelical; whilst only two are reckoned unsound. But I believe that these two are far from being very decided. I shall have some good news to give you respecting Montauban in my next. In the meanwhile, I am Yours, &c.

From the Connecticut Observer.

WILLIAM WATSON, Esq.

Died, in this city, on the 14th ult. William Watson, Esq. aged 63. We expect an obituary notice of Mr. W. from another hand—but in recording his death we cannot refrain from touching on one or two points in his character.

Mr. W. was, to an extent of which we rarely find an example, unbending in regard to principle. He was, emphatically, conscientious—and adhered to what he thought to be right, with a tenacity which was the combined result of religious principle and native temperament. We will not say that popular opinion had no terrors for him—but we may say, with truth, that it had no terrors which could deter him from the performance of duty.

Mr. W. was eminently persevering in effecting whatever he undertook to accomplish. He did not lose sight of his object, nor was he easily daunted, or discouraged in its execution. He would not desert it for what fell in with the taste of the moment—nor because it was beset with difficulties. This trait was conspicuous in his persevering devotion to the cause of peace, in circumstances which would have disheartened one less persevering and tenacious of his purpose. The cause he regarded as one of

the best which can engage the human mind;—and he entered upon it with a fixedness of resolution which no discouragement could damp, no apathy of the community relax. He did more than any other man in the State, toward awakening public attention to this object;—and by personal labors and sacrifices established the Advocate of Peace—the best periodical, we venture to say, devoted to this subject, which the world has ever seen. The cause, dear to his heart in life, was dear to him on the verge of the grave;—and he requested, as one of the favors he asked of his friends, that if it was worthy of patronage, they would not desert it when his agency was withdrawn. He has gone to his reward, and, we doubt not, is now rejoicing in the presence of him who said, "Blessed are the peace-makers, for they shall be called the children of God."

SELECT SCHOOL.

The Winter Term of the "Institute" at Fair Haven, Conn. will commence on Monday, the 2d of January next.

This school is divided into three departments; viz. Primary, Male and Female.

All the English branches usually attended to in academies and schools of a higher order, together with the dead languages, are here taught.

In addition to the above, two Lectures per week on the science of Sacred Vocal Music will be given by Mr. Pearl on the Pestalozzian system.

The Institute is furnished with an Organ and Piano Forte, upon which Mr. P. A. Smith, Professor of Music in New Haven, is employed to give lessons.

The teachers are J. Pearl, A. B. Principal; Miss S. P. Smith of the Female, Miss A. E. Thomson of the Primary, and J. K. Bartlett of Yale College of the Writing department. A few more lads as boarding scholars can be received into the family of Dr. Thomson, and will be under the special watch of the teachers who also board in the same family.

J. PEARL, A. B. } *Proprietors.*
CHAS. S. THOMSON, M. D. }

REMEMBER YOUR PUBLISHER THESE HARD TIMES.

Those in arrears who expect to pay the advance price only, by a reference to the terms will see the necessity of remitting immediately. Those residing in this State will have a convenient opportunity by the Representatives on the 21st inst., and those in the Western and Middle States can remit, when by private opportunity, to Ezra Collier, Bookseller, No. 148 Nassau street, New York; otherwise to the Publisher, New Haven, post free.

RELIGIOUS SUMMARY.

NOTICE.—Ministers' Meeting at the house of Rev. James Noyes, Jr. in Middlefield, next Tuesday, at 10 o'clock, A. M.

Angelina E. Grimke, has engaged to visit different parts of the United States, with the view of calling the public attention to the important subject of universal emancipation. It is expected that she will visit New England generally, previous to a contemplated tour through other portions of the country. We understand that her mission is connected with the operations of the American Anti Slavery Society, and that it has received the sanction of that body. The Female Advocates of

Emancipation in the United States are about to call a general Convention, in order to unite their efforts, and concentrate their moral means, for the promotion of this work.

The following pithy story contains an apt illustration of the important truth, that reformation to be lasting, must begin in the heart.

On a day not to be named, a young minister entered the pulpit, and addressing rather a fashionable audience, attacked their pride and extravagance, as seen in their dresses, ribbons, ruffles, chains, and jewels. In the evening, as they sat in the study, said the younger, "Father D. why do you not preach against the pride and vanity of this people for dressing so extravagantly?" "Ah! son Timothy," replied father D., "while you are trimming off the top and branches of the tree, I am endeavoring to cut it up by the roots, and then the whole top must die!"

THE EDITOR.

The gentleman who has conducted the *Intelligencer* since the first of January last, has been compelled by disease to seek a Southern climate. For this and the two remaining numbers of the year 1836, another has volunteered to bear his burthen. On the 1st of January a new arrangement will probably take place.

TO CORRESPONDENTS.

The communication signed "H." was passed into our hands from those of the late Editor. It appears to us to be too much of the nature of a personal expostulation and rebuke. We think it would be better to address the individual through some other channel.

The "pastor in Connecticut," will pardon the late editor for not attending to his communication, which has "been on hand some four or six weeks." The late editor has been too feeble in body to attend to the piece as he thought it ought to be attended to if published. The present editor begs to be excused from entering upon that business.

MARRIED.

At Southampton, Long Island, (N. Y.) by Rev. Mr. Wilson, on the 24th ult. John P. Herrick, M. D. to Miss Esther P. Foster.

At Derby, on the 23d Nov. by Rev. L. D. Howell, Mr. Peter Phelps to Miss Ann Eliza Whitney, both of that place.

DIED.

Died, this morning (Sept. 30,) at the village of Boujah, near Smyrna, Mrs. Sarah L. Smith, wife of Rev. Eli Smith, of Beyroot. While on her passage to Smyrna, a few weeks since, this most interesting and excellent lady was, by the wreck of the vessel, left in a state of great exposure for four days on an inhospitable shore. In consequence of this exposure, her health which was before delicate, rapidly declined, and since her arrival here she has gone down by a gentle yet most peaceful step, till she has past at length "the valley of the shadow of death." In due time, a more extended biographical notice will doubtless be given to the public. Meanwhile, the voice that was heard from heaven is re-echoed with new sweetness from earth, "Blessed are the dead, who die in the Lord."—*Star in the East.*

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